Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

RISE AND PROGRESS OF THE DOCTRINE OF THE TRINITY.

In the numbers of the Register for June 2d, 9th and 16th, we published extracts from articles in the Monthly Repository, on "The Rise and Progress of the Doctrine of the Trinity." The following extract is a continuation of the subject from the April number.

Till the termination of the first century, the church of Christ remained undefiled by heathenish corruptions respecting the person of our Lord. The best specimen that we can take—the only one of any value—of the sentiments of this age, is the Epistle which Clement wrote to the Corinthians. Clement, third bishop of Rome, died about the year A. D. 100. The highest title which he ascribes to Christ—'sceptre of the majesty' of God—is not so lofty as some applied to our Lord in the New Testament, nor as some *applied* even to Christians, while he gives *the* fullest proof that he believed in and worshipped the Father only, and held, as was natural to expect, the subordination of Jesus Christ. Whom does he call on the Corinthians to adore? God the Father. To whom does he ascribe the works of Christ? God the Father. Whom does he make supreme over all? God the Father.

A few years after the death of Clement, Philo flourished. He was a Greek Jew of Alexandria. He had imbibed the principles of the new Platonic philosophy, which was in high estimation among the Alexandrian Greeks. This philosophy had taught its disciples to interpret the poetry of Homer allegorically—and hence Philo, learning to apply the allegorical explanation to the writings of Moses, converted into fables what was meant for real history. He therefore found in the Old Testament, the logos which he had brought with him from the Platonic school. This logos was at first an attribute in his estimation. But having a purpose for it to fulfil, something more than this was needed. Philo, influenced by his gentile philosophy, deemed it unbecoming the Creator to appear to man, as God is often recorded to have done in the Old Testament. This office, however, might with propriety be discharged by a minister of God, and it was therefore assigned to the logos. In order to fulfil its duties, the logos must of course assume a personal shape. And thus Philo's doctrine was completed. The logos, being an attribute of God, was occasionally sent forth in a personal form, and when its duties were discharged it was taken back into the bosom of Deity, its assumed form having been laid aside.

From Alexandria this heathenish fiction invaded the church of Christ. Most of the early fathers studied in its schools. There they received the infection of mystery, which, when placed in stations of influence in the church, they labored but with too much success to spread through the minds of the faithful. The first idea that they advanced was, that Jesus was a divine attribute. To gain currency for such a notion would, in an age when reason was feeble and mysticism prevalent, require no long time or considerable effort. In the scriptures the Saviour is set forth as having received from God wisdom, power and love, and the transition was not very difficult, that he *was* that wisdom, power, and love. To aid the change recourse was had to that peculiarity of the Hebrew tongue, in the spirit of which the New Testament is written, which makes into a person almost everything possessed of active power. The logos then, it was contended, was not merely an attribute but a person of God, and in consequence, Jesus, who was the logos, was God. At this conclusion the minds of the many revolted. They thought, and justly, that this was to introduce two Gods. The abettors of mystery contended that the consequence did not follow—since the Father was superior to the Son. The Unitarians, however, were not to be thus bewildered. One God might be inferior to the other—still two were made to exist. Long did the struggle last. The corruptors themselves were not agreed. Many of them continued throughout the second century to maintain that the logos was nothing more than an attribute of the Father and placed in the man Christ Jesus. Those who went farther, and ascribed a proper personality to the logos, were not always consistent with themselves. Even Justin Martyr speaks more than once of the logos as an attribute. Amidst this diversity the bulk of the people remained attached to apostolical purity, and earnestly opposed the doctrine of two Gods.

Justin Martyr is the first writer in whom we meet with a distinct assertion of the doctrine of the pre-existence and deity of Christ. In Clement of Rome, his predecessor, no trace of the doctrine, we have seen, is to be found. And the apologetic tone in which Justin proposes the doctrine—the gentle manner in which he speaks of the Unitarians—believers as they were in the proper humanity of Christ—his implied admission that the doctrine which he propounded was not essential to make a man a Christian—his implied doubt of his ability to establish that doctrine—the very fact of his undertaking to prove it in the laborious manner in which he applies himself to the task—all tends to show the novelty in his day of the doctrine of the deity of Christ, and his consciousness that it was not only novel but unpopular. Since Justin Martyr has had so much to do in corrupting the purity of the gospel, it is desirable to know who and what he was—what claims he has to our respect—what right he had to exercise authority in the church of Christ, so far even as to introduce novelties in doctrine. Justin Martyr was born in Samaria, at the beginning of the second century. Before his conversion to Christianity he had gone through all the schools of the philosophers, searching chiefly for an intimate and transcendental knowledge of God. Justin was a visionary, and fond chiefly of what was lofty and mysterious. Justin had been a philosopher, when converted to Christianity he retained the name and the garb of a philosopher. Justin had been a Platonist, and when he had become a disciple of Christ, he found that the doctrines of his new master were 'not of a different nature, but only not altogether similar' to those of his old master; he labored to discover points of resemblance between the Platonic and the Christian doctrines, and, like many other fathers of the church, created them by imagination when they existed not in reality.

[From the Unitarian Monitor.]

BAD INFLUENCE OF ESTABLISHED CREEDS.

'We ought to be established in our opinions.'

This remark is often made with a kind of oracular importance, as though it was fraught with a degree of consequence peculiarly deserving of regard. But what does it mean? In its ordinary acceptation, it only implies being *stationary* in our present religious knowledge. This appears to be the true orthodox definition of being "established in our opinions." To produce this, has been the great design of all the creeds that have been drawn up by men. The famous council of Nice, after *establishing* the consubstantiality of the Word, terminated its exposition of doctrines with anathematizing all "who say that there was a time when the Son of God was not, and that before he was begotten he was not." "Such is the catholic faith; he that does not firmly believe it cannot be saved" The direction given to the Eastern Bishops by the Illyrian Synod, was designed to *establish* them in their opinions. "Let those who do not preach the consubstantial trinity be accursed! The kingdom of heaven is prepared for those who preach the consubstantial trinity. We beseech you, therefore, brethren, that you teach nothing else, that you innovate in nothing; but if you preach always and everywhere the trinity, you shall possess the kingdom of God." This was the orthodox notion of the importance of being *established*, in the fourth century. And it would seem that it is still allowed its full influence at the present day. The Professors of the Theological Seminary at Andover are required to renew their vows to the *established* creed every five years. This is to keep THEM *established*. to prevent them from innovating; or, in the language of another, "to know where to find them." This method of rendering Christians *established* in their opinions, has a direct, if not designed effect, to keep them *stationary* in their opinions; to make it meritorious to be *fixed* in their present acquisitions; to linger in boasted security around the little formularies of doctrines they have already embraced; and to render it *dangerous* to go forward in pursuit of religious truth. Possessing such erroneous views, confident of the infallibility of their present opinions, persons thus *established* not only refuse to take any wider excursions themselves in the inexhaustible field of religious knowledge, but do all in their power to prevent others from advancing a single step beyond the limits of their own appointed range. Hence Christians have sanctified the most infamous purposes, by cloaking their crimes under the pretence of protecting the *established* faith. Some favorite creed of human device, deemed the essence of Christianity, has been set forth as a standard around which Christians are required forever to circle, and be content to repeat the same unvaried phrases of human ingenuity, as fixing the never-to-be enlarged boundaries of religious inquiry and attainment. And these little, barren digests of men's presumption in attempting to improve the revelation of heaven, and complete the work which Jesus Christ neglected, are received, authorized, and stereotyped, as the perfect, unalterable, utmost landmarks of human faith; and whoever has the independence to question their sufficiency or infallibility, and presumes to look for himself into the unlimited, and never-to-be circumscribed field of divine revelation, and there to form his belief from his own examination, is denounced as a bold and dangerous *innovator*, who would subvert the truth of God, and endanger the salvation of men.

Christian reader, pause, and reflect. Ponder well this word, *established*, which is so often given as an excuse for all farther investigation; and which seems to paralyze all desire and curiosity for the attainment of any new truth. Is the word of God exhausted? Is the boundary of human knowledge fixed? Is there no more progress to be made in religion? Is all inquiry superseded by those who have gone before us? Must we be forever doomed to tread in their steps, and to wear the childish livery of their understandings? In the infinite variety of sublime truths presented for our study and contemplation in the scriptures, is there nothing more to be found? Is the being who is just commencing an immortal progress, who, however low now in the scale of intelligence, may hope to surpass all that angels know, to stop, to become stationary, to be *established* within the small compass of knowledge with which he is already familiar? If this be our unhappy condition; if "God has no more light to break out from his holy word;" if a period has come to religious knowledge; and we must sit down to our creeds and catechisms; and forever sit still to "be found" where they met us, we may shut up our Bibles, and give up all hope in the onward progress of the human mind in this world, or that which is to come.

DEPRAVITY.

The following remarks are from Sir James Mackintosh's 'View of the Progress of Ethical Philosophy.' We consider the facts stated in this paragraph as furnishing the most convincing refutation of the doctrine of the native moral depravity of mankind.

There is no man who, in a case where he was a calm by-stander, would not look with more satisfaction on acts of kindness than on acts of cruelty. No man after the first excitement of his mind has subsided, ever whispered to himself with self-approbation and secret joy that he had been guilty of cruelty or baseness. Every criminal is strongly impelled to hide these qualities of his actions from himself, as he would do from others, by clothing his conduct in some disguises of duty or of necessity. There is no tribe so rude as to be without a faint perception of a difference between right and wrong. There is no subject on which men of all ages and nations coincide in so many points as in the general rules of conduct, and in the qualities of the human character which deserve esteem. Even the grossest deviations from the general consent will appear, on close examination, to be not so much corruptions of moral feeling, as either ignorance of facts; or errors with respect to the consequences of action; or cases in which the dissenient party is inconsistent with other parts of his own principles, which destroys the value of his dissent: or where each dissident is condemned by all the other dissidents, which immeasurably augments the majority against him.

MINISTERIAL PREPARATION.

The Western Luminary, a Presbyterian religious newspaper, published at Lexington, Kentucky, quotes the following article under the title "A minister's mistake discovered and ingenuously confessed." The first paragraph is the substance of some prefatory remarks to the article from "Zion's Advocate," from which paper it was copied by the Luminary.

It is a humiliating consideration that good men through the want of foresight, understanding and discernment, may be doing immense injury when they least suspect it, to the cause that is first in their estimation. Some whole churches, no doubt very sincerely, think that study and mental training and efforts savor of pride and self-dependance, and the love of popularity. Some preachers too, doubtless honestly, believe that constant, and regular, and untiring efforts in studying their discourses, would be inconsistent with a scriptural dependence on the aids of the holy spirit; and would render their communications to their people less spiritual. It never occurred to their minds that their neglect of study might result from that indolent spirit which will not submit to the toils of mental effort, or from that love of the world which prefers a more lucrative employment, or from that social good nature which makes the easy and familiar conversation of our friends as much preferable to the mental and often perplexing toils of the study, as it would be to the physical labors of the field or forest. It is highly commendable when a preacher having discovered his mistake on this point is willing ingenuously to confess his error. The following is by a preacher of the Freewill Baptist connexion, and is derived from the Morning Star, of April 27.

CONFESSION.

During a period of about fifteen years I have professedly been engaged in publicly proclaiming the Gospel; and in all that time, I have never more deeply felt and lamented my own deficiency and want of the requisite qualifications, than at the present. I think I have looked upon those qualifications too superficially, and have labored under many mistaken notions upon the subject. I used to think, if the influence of my preaching was not immediate and visible, by sighs and tears and strong emotions on the part of the hearers, there was no influence produced; no good effected.—I used to think that the way to effect the desirable object was by loud speaking, by peculiar and unnatural gestures and intonations of the voice; and that all preaching that did not correspond with these notions was cold, dull, formal, wanting in power, in spirituality and life. I now think, that a man who does not feel deeply, when delivering the solemn truths of God's word, is not fit to preach the gospel—the pulpit is the last place in the world for such a heartless declaimer. I believe, also, that one great object of preaching should be to cause the hearers to feel. But what is feeling, true deep religious feeling? It is not boisterous, ostentatious, fond of the public gaze, and of public admiration. It is calm, serious, retiring. There is a religious feeling that lies too deep in the soul, and exerts an energy too powerful on all its faculties, even its most secret attributes, to be expressed in language. It comes not in the tempest or the whirlwind, but in a still small voice. There is a feeling too deep to be expressed by tears. What will produce feeling; deep, abiding, religious feeling? A loud or whining voice, or a peculiar sanctimonious manner on the part of the speaker, it is conceded, may for a moment excite the passions of the uninformed—though to the intelligent they are disgusting; yet it is truth only, religious truth, placed clearly, indefinitely, distinctly on the mind, that can produce deep and permanent religious feeling. Let it be remembered, forever remembered by every preacher of the gospel, that if he wishes to produce genuine religious feeling, he can do it only in one way; by a lucid exhibition of the truths of the Bible. There is a power in the gospel, and in the faithful preaching of the gospel, but it is the power of sentiment, it lies in the truth uttered, not in beating with the fist the pulpit.

If these views are correct, we are prepared to understand what are some of the necessary qualifications of an efficient and powerful ministry, viz. deep religious feeling, and sufficient mental culture to understand and explain the great truths of the Bible. A powerful preacher of the gospel, without study and mental discipline, is a contradiction; an impossibility. I have no time at present to listen to or refute objections. I have in my own mind considered them, and am persuaded they are not valid. I exceedingly regret that in my earliest life I had not more and better considered this subject. I will, however, raise my warning voice to my younger brethren in the ministry. I will at once say to them, give up the idea, the preposterous idea, that you can preach without study, that you can teach others until you have yourself first learned. To your Bibles, my dear brethren, to your Bibles; study them, search them diligently. There must be much mental labor,—bodily exercise may profit a little; it can however be but a little. Your great labor must be the harder, severer labor of the mind. Upward, my brethren, and onward; upward and onward in this great and good work, and the blessing of God be with you.

[From Dick's Christian Philosopher.]

WISDOM AND BENEVOLENCE OF GOD AS SEEN IN HIS WORKS.

How foolish and ungrateful is it for rational beings to overlook the wise and benevolent arrangements of the Creator, in the material universe! How many thousands of human beings pass their existence without once reflecting on the numerous evidences of Divine Wisdom and Beneficence, which appear around them, or feeling the least spark of gratitude for their preservation and comforts to that Being "in whose hand their breath is, and whose are all their ways!" Yea, how many are there who consider themselves as standing high in the ranks of the Christian profession, who affect to look down, with a certain degree of contempt, on the study of the material works of God, as if it were too gross a subject for their spiritual attainments! They profess to trace the wisdom of God in the Scriptures, and to feel gratitude for his pardoning mercy; but they seldom feel that gratitude which they ought to do for those admirable arrangements in their own bodies, and the elements around them, by which their lives are preserved, and their happiness promoted.

We live in a world, all the arrangements of which are the effects of infinite wisdom. We are surrounded with wonders on every hand; and, therefore, we cease to admire, or to fix our attention on any one of the wonders daily performed by God. We have never been accustomed to contemplate, or to inhabit a world where benevolence and wisdom are not displayed; and, therefore, we are apt to imagine, that the circumstances of our terrestrial existence could not have been much otherwise than they actually are. We behold the sun in the morning, ascending from the east—a thousand shining globes are seen in the canopy of the sky, when he has disappeared in the west. We open our eyelids, and the myriads of objects which compose an extensive landscape, are, in a moment, painted on our retina,—we wish to move our bodies, and, in an instant, the joints and muscles of our hands and feet perform their several functions. We spread out our wet clothes to dry, and in a few hours the moisture is evaporated. We behold the fields drenched with rain, and in a few days it disappears, and is dispersed through the surrounding atmosphere, to be again embodied into clouds. These are all common operations, and, therefore, thoughtless and ungrateful man seldom considers the obligations he is under to the Author of his existence, for the numerous enjoyments which flow from these wise arrangements. But, were the globe we inhabit, and all its appendages, to remain in their present state—and were only the principle of evaporation, and the refractive and reflective properties of the air to be destroyed—we should soon feel, by the universal gloom which would ensue, and by a thousand other inconveniences we should suffer, what a miserable world was allotted for our abode. We should most sensibly perceive the wisdom and goodness we had formerly overlooked, and would most ardently implore the restoration of those arrangements for which we were never sufficiently grateful. And why should we not now—while we enjoy so many comforts flowing from the plans of Infinite Wisdom—have our attention directed to the benevolent contrivances within us, and around us, in order that grateful emotions may be hourly arising in our hearts, to the Father of our spirits? For the essence of true religion consists chiefly in gratitude to the God of our life, and the author of our salvation; and every pleasing sensation we feel from the harmonies and the beauties of nature ought to inspire us with this sacred emotion. "Hearken unto this, O man! stand still, and consider the wonderful works of God. Contemplate the balancing of the clouds, the wondrous works of Him who is perfect in knowledge." "He hath made the earth by his power, he hath established the world by his wisdom. When he uttereth his voice, there is a noise of waters in the heavens; he causeth the vapors to ascend from the ends of the earth, and bringeth the winds out of his treasures." While it is shameful for man to be inattentive to the wonders which surround him, what can be more pleasing and congenial to a rational, and devout mind, than contemplations on the works of the Most High? "What can be more gratifying," says Sturm, "than to contemplate, in the heavens, in the earth, in the water, in the night and day, and, indeed, throughout all nature, the proofs which they afford of the wisdom, the purity, and the goodness of our great Creator and Preserver! What can be more delightful than to recognize, in the whole creation, in all the natural world, in every thing we see, traces of the ever-working providence, and tender mercy of the great Father of all!"

[From the Christian Pioneer.]

ISAIAH IX. 6.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of peace."

This passage is perpetually, and triumphantly urged in proof of the deity of Christ, but how groundlessly, will, we think, appear from the following arguments:

1st, The Jews, at no period of their history, have expected a God-man to be their Messiah. The doctrine of the Trinity is most offensive to them. They look for a human deliverer, invested with divine power, and consider this passage as intimating the dignity, the preeminence, and uncontrolled dominion of their Messiah. He acting by the power, and guided by the wisdom, of the King of kings and Lord of lords, will restore the kingdom to Israel, and reign till he hath put all enemies under his feet.

2d, If the passage could not be satisfactorily explained on the Unitarian scheme, Trinitarians might be called upon to prove that it is prophetical of the Messiah. Neither Christ nor his apostles, make this application of the passage. Other passages are distinctly appropriated by them, as referring to the life and death of the Messiah, and the Christian dispensation; and many passages are quoted from the Old Testament, merely on the principle of accommodation. But it does not appear that the verse under consideration is once cited or referred to, in the New Testament.

3d, In the opinion, of some eminent biblical critics, the Hebrew text of this passage has become corrupted. Certainly, the authors of the Greek version, the Septuagint, (of which the Pentateuch was translated two hundred and eighty, and the other books about one hundred and seventy years before Christ,) must have had a copy with a reading of the Hebrew text different from the received. The translation of the Greek version is, "his name shall be called the Messenger of the great design," instead of "his name shall be called wonderful, Counsellor, the mighty God, the everlasting Father."

4th, But if we admit the purity of the present Hebrew text, the original may be translated thus, "his name shall be called wonderful, an excellent counsellor, powerful, the instructor of the future age, the Prince of peace." This translation, which is as conformable to the Hebrew idiom as the common version, entirely removes the difficulty. Even the common translation is irreconcileable with the doctrine which is commonly adduced to support. Is it orthodox to call the Son the everlasting Father? Does the Trinitarian admit that Christ the Son of God was the eternal Father? If he allows this absurdity—which is not greater than the assertion, that David the son of Jesse, was the father of Jesse,—let him cease to wonder at the doctrine of transubstantiation; let him cease to wonder at the progress of infidelity.

We beg leave to subjoin the following extract from Rev. C. Wellbeloved's 'additional

Letters to Archdeacon Wrangham,' p. 129. "As the passage has been very differently rendered by different translators, from the time of the LXX, down to our own days, it becomes necessary to ascertain what is the true rendering, before we attempt to explain it; and especially, before we infer from it such doctrines as you imagine it inculcates. For our views of the meaning of the passage will be very different, according to the version we adopt; whether that of the Jewish Targumist, 'And his name shall be called by the Wonderful in counsel, by the mighty God, by Him who endureth forever, the Messiah, whose peace shall be multiplied upon us in his days;' or, 'in whose days prosperity shall be multiplied upon us;' or that of the LXX, 'And his name shall be called the Messenger of a great counsel, for I will bring peace upon the rulers, and health to him;' or that of Grotius, 'Wonderful, Counsellor of the mighty God, Father of the future age, Prince of peace;' or that of Bishop Lowth, 'Wonderful, Counsellor, the mighty God, the Father of the everlasting age, the Prince of peace;' or that of the Orthodox editor of Calmet, 'Admirable Counsellor, Divine Interpreter, mighty, Father of future time, Prince of peace;' or that of Simpson, 'Wonderful, Excellent Ruler, mighty, Father of the future age, Peaceful Prince;' or, to mention no more, that of Carpenter, 'Wonderful, Counsellor of God, Mighty, Father of the age, Prince of peace.' If any of these (excepting Lowth's) be the right version, the sense of the passage will be evidently very different from that which the common English translation seems intended to convey. I am not unreasonable, therefore, in withholding my assent to the doctrine which you would establish on the words of the Prophet, till it is determined how these words ought to be translated. But you will, no doubt, contend, that King James's translators have given us the true representation of the original; and as any new version by me, would, of course, be treated by you as 'a blunder, or a sophism,' I will consent for the present, to adopt their version of the whole verse:—'For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace.' And from the words thus translated, you would infer, that he whose name is to be called the 'Mighty God,' is the Mighty God himself! Then the child that is born,—the babe that was in the manger at Bethlehem, was the Mighty God! And, the Son that was given (by Jehovah,) was the Everlasting Father! Settle this matter, if you can, with pseudo-Athanasius, who warns you not to confound the persons, nor to divide the substance; 'For,' says he, 'there is one person of the Father, another of the Son;' yet Isaiah, as you say, represents the Son and the Father as the same persons. Truly, there are no obscurities, no difficulties in the Orthodox system! Everything accurately quadrates there!"

[For the Christian Register.]

THE MARTYRDOM OF STEPHEN.

The offence which Stephen gave to his enemies had its origin in his firm belief of the truth and importance of the doctrine of the Messiahship of Jesus. Firmly believing that Jesus was the Christ, the Son of God, the long predicted Saviour of the world, he boldly maintained the truth of his position, and the value of the doctrine, as the foundation of hope to the nation, and the world. By bearing his firm testimony to this great truth, by the power of miracles, he exposed himself to persecution and to death. The case of Stephen presents us nothing that was peculiar to him either in doctrine or in suffering. His was the common doctrine of the cross. His also was the fate which but too commonly awaited its early and bold defenders.

The Messiahship of Jesus was the grand point of controversy between him and and his enemies. Professing himself to be the Messiah, the Son of God, the Saviour of the world, he claimed the obedience of mankind in this capacity. His claims were maliciously opposed by his enemies. He is not, said they, what he professes to be,—he is an impostor, a blasphemer, and is worthy of death; "we have a law, and by our law he ought to die, because he made himself the Son of God." When adjured by the high priest, to declare whether he were the Christ, the Son of the living God, he boldly maintained his claims to this character. The chief priests, with the scribes and elders, standing around his cross, invoked him, saying, "if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him; for he said, I am the Son of God." It was the maintenance of the Messiahship of Jesus with explicitness and boldness, that stirred up against the apostles the persecuting enmity of their Jewish brethren. It was the doctrine every where preached by the apostle of the Gentiles. And as, in so preaching, St Paul labored to establish the faith, which he had before been laboring to destroy, we may hence infer that such was the doctrine of Stephen; for Saul, afterwards the apostle Paul, was one of his murderous persecutors.

But, for satisfaction on this point, we need go no farther than the circumstances attending the martyrdom of Stephen.—In the long defence of Stephen, before his persecutors, it was one of his designs to convince his enemies that they had murdered as an impostor that very person, whose coming and character as the head of the new dispensation had been predicted by their great lawgiver Moses. It was the purport, also, of his miraculous vision, that Jesus was not punished as an impostor; but that he was then living as the exalted and glorified Son of God, and Saviour of sinners. God he saw not; for no man ever hath or ever can see Him. But Jesus he did see. And he saw him enthroned in glory. Having thus a distinct view of his Saviour, and finding himself expiring under the cruelty of his enemies, he commended his departing spirit into the hands of his exalted Lord and Master. The word *God*, found in our translation of this address, is not in the original; and should not have been introduced here; as it is not called for by any obscurity in the place; and indeed, might convey to some minds an idea foreign to the truth.

To whom his prayer imploring compassion on his enemies, was addressed,—whether to God or to Christ, is a point concerning which there is a difference of opinion. If it is supposed to be addressed to God, or to Christ in his character of a mediator, all is easily understood. But, if you insist upon its being addressed to Christ as a supreme Being, difficulties not easily removed force themselves upon our notice. Do you intend to represent Christ as the *only* living and true God, and thus to exclude from the Godhead both the Father and the Spirit? If not, do you intend to say, that to worship any one of the three persons of the Trinity, is virtually to worship the triune God? To say nothing of the tritheistic character of this theory of three supreme agents, constituting the proper object of religious worship, I would only ask, *who* is the mediator between your triune God and sinful men? I know of none. I read of a mediator between God and men—Jesus Christ. But my Bible tells me nothing about a mediator between Jesus Christ and the sinner. As, then, this doctrine of a triune God destroys the glorious doctrine of Christ's mediation, let us reject this anti-christian tradition, and rest satisfied with the simple truth of divine revelation,—that truth, in defence of which, Stephen suffered martyrdom. That he should have been favored with a miraculous view of his Saviour, was rendered expedient by the circumstances in which he was placed. He was then strengthened to bear a more impressive testimony to the glorious truth of the Messiahship of Jesus. He was thus enabled more effectually to revive the courage of the persecuted disciples of the cross, and do greater service to that cause, which was dearer to him than his life. The miraculous vision of Stephen, viewed in this light, is seen to bear the signatures of divine wisdom and benevolence.

Two important reflections are suggested to us by the martyrdom of Stephen, as above explained.

1. It conveys to us an emphatic exhortation to maintain with explicitness and boldness the doctrine of the Messiahship of Jesus, as the foundation of the Christian church. In comparison with the first preachers and defenders of this doctrine, what have we to fear? Nothing. For daring to go as far as the gospel required them, they were subjected to persecution and to death. For daring to go no farther than the gospel requires us, we are exposed only to the persecution of the tongue, and to some temporal—and should I not say *temporary* inconveniences? Shall we, then, thus favorably circumstanced, be ashamed of the testimony of our Lord? God forbid. With the boldness of Stephen, let us maintain that doctrine of the gospel, which is the foundation of the church, and with which we should rest satisfied as the foundation of our hope, is the Messiahship of Jesus.

2. In our judicious exertions to defend and propagate gospel truths, we may expect divine aid. Miracles we may not expect. They are not needed. All the aid, however, which is needed, we may confidently expect. Gospel truth is as dear now, as in the days of Stephen, to our God and our Saviour. In the Messiahship of Jesus, then let us cherish a firm and a practical faith. Let us with confidence anticipate its growing honor and its final triumph; for God is with its defenders.

W.

[For the Christian Register.]

ORTHODOXY OF FORMER YEARS.

Mr Editor,—Among all the clergy of past centuries in Great Britain, there is not perhaps one who has sustained a higher character for orthodoxy and piety than Archbishop Leighton. He was a man of a spirit so meek and kind, so pacific and pious, that multitudes of different sects, who dissent from some of his opinions, unite in applauding his character, as one of the best of our race. I have thought it might be useful to bring to view some of the opinions of this eminent man, for the consideration of people of all sects of the present day. In his works we have a sermon on 1 Cor. i. 30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption." In his attempt to show how Christ is *made to us* RIGHTEOUSNESS, he has the following paragraph:

"*Righteousness.* This doubtless is meant of the righteousness, by which we are justified before God. And he is *made this to us;* applied by faith, His righteousness becomes *ours.* That exchange made, our sins are laid over upon him, and his obedience put upon us: this is the great glad tidings, that we are made righteous by Christ. It is not a righteousness wrought by us, but given to us, and put upon us. This *carnal reason cannot comprehend, and being proud, therefore rejects,* and *argues against it.* But faith closes with it, and rejoices in it. Without either doing, or suffering, the sinner is acquitted and justified, and stands as guiltless of breach, yea as having fulfilled the whole law."

Such was formerly the orthodoxy of New England, and it continued to be so till within the last fifty years. But it is seriously doubted whether at this day six respectable clergymen in New England can be found, who could honestly subscribe the paragraph which has been quoted, as what they verily believe to be true, in Leighton's sense of the words. But what a censure is implied in this paragraph on all who do not believe the doctrine as here stated! Those who dissented from the doctrine were implicitly accused of being destitute of faith, and under the influence of "*carnal reason,*" which "cannot comprehend" the doctrine, "and being proud, therefore rejects and argues against it." Are those who call themselves the Orthodox of New England at the present time prepared to admit that such was the cause of their dissent from Leighton's doctrine of imputed righteousness? If not, would it not be well for them to consider in what light their censures of a similar kind may be viewed by their successors in a succeeding generation. It must, I think, be admitted, that the same doctrine, whether true or false, has a very different effect on different minds. I cannot doubt that Leighton was one of the excellent of the earth; yet I can hardly conceive of any doctrine which would more endanger the soul, when adopted by a person who wished to get to heaven in some easier way than that of humble obedience to the precepts of the gospel. To such a person what would be more dangerous, than firmly to *believe* that "without either doing or suffering, the sinner stands as guiltless of breach, yea as having fulfilled the whole law," on the ground that "the righteousness of Christ is given to us, and put upon us?"

Besides, what can be more manifestly *untrue* than the hypothesis that a sinner can be made not only sinless, but perfectly righteous, by the mere transfer of the sufferings and the righteousness of another person? And what blindness do we ascribe to God, when we imagine that he is capable of viewing a sinner as so totally the reverse of what he really is! From respect to a benevolent intercessor, a king might remit to a convict a deserved punishment, without satisfactory evidence that he had become a penitent; but should the king then say "I now regard the convict as innocent, and as possessed of all the righteousness of his intercessor," this part of his conduct would be a reproach to his own character. I rejoice in the belief that Leighton's doctrine of imputed sin and imputed righteousness is not "the great glad tidings" which God sent his son to proclaim to our guilty race.

Reflector.

CHRISTIAN REGISTER.

BOSTON, AUGUST 4, 1832.

AMERICAN UNITARIAN ASSOCIATION.

The Seventh Annual Report of the Association is just published, accompanied by reports of the addresses at the late anniversary meetings of the Association, with a list of officers, an appendix to the Constitution, a short address in regard to the interests of the Association, and forms of a Constitution for Auxiliary Associations. It contains also lists of Life Members, Auxiliary Associations, Tracts published by the Association with prices annexed, and a title page and appendix to the 5th volume of tracts; making a pamphlet of upwards of 100 pages. As there is probably a large majority of our readers who do not see the Annual Report, we will give a brief abstract of its statements.

The Report on Domestic Affairs after alluding to the great excitement in the religious world during the past year, expresses the belief that the account to be given of the labors of the Association will show that this extraordinary religious excitement has been met by a corresponding zeal and activity on the part of the Association,—and that it has done more than in any previous year, 'to diffuse just and scriptural views of religion, and to sow through the land the seeds of an enlightened piety, an enlarged charity, and an exalted and generous virtue.'

The most efficient instrument of the Association has been the publication of its tracts, explaining the views and urging the principles of pure Christianity. At the time of the formation of the Association in 1825, though there were several admirable vindications of the Unitarian faith, yet they were mostly above the level of common minds; fitted rather for the learned, and the higher class of readers than for the unlearned and humble inquirer. Tracts of a different character were needed,—more simple and earnest, and coming directly to the point;—so plain that every one could comprehend them, and yet furnishing evidence of the reasonableness and scriptural authority of Unitarian Christianity so direct and close that no one could evade it. The Executive Committee have for seven years been assiduously laboring in the difficult work of procuring tracts of this description, and causing them to be circulated through the community. The number of tracts, doctrinal and practical, that have been published is *eighty six.* Since the last anniversary 13 new tracts have been printed, amounting to 47,000 copies. Within the same time 34 tracts have been reprinted, amounting to 80,000 copies, making a total of 127,000 copies printed within the last twelve months, and more than three millions of pages. This exceeds the number of copies printed last year by 54,500. The amount received for sales of tracts the past year is $808,41. The value and important influence of the tracts, as a means of light and instruction to those who are inquiring for a purer and better faith, is every day becoming more apparent.

The Unitarian Book and Pamphlet Society has been a valuable and efficient auxiliary of the Association. During the past year it has distributed 4000 pamphlets amounting to $115,85.

The ministry at large for the poor of Boston, under the direction of the Executive Committee, has continued to prove, as in years past, a great blessing to those for whose spiritual improvement it was instituted. It is believed that in several instances important results have been produced by the Reports of Dr Tuckerman. One of the results referred to, is the effectual measures which, probably through their influence, have been taken in favor of the exposed children and youth of our city. And in the cities of London and New York, important measures have been put in train for the moral and religious instruction and benefit of the poor. By Dr Tuckerman's last Report it appears that his visits during the last half year have been 1321, in 415 families. (Six persons besides Dr T. are employed by other societies and denominations, wholly as ministers of the poor. Among these, and not less active than either of them, is Rev. Mr Taylor, the seamen's preacher and friend.)

During the past year small appropriations have been made for the support of Unitarian preaching in Maine, Connecticut and New York. Much more might have been advantageously expended had the funds been provided.

The state of Maine appears to be fully prepared for the reception of correct views of religion; and in Connecticut, where truth has had to contend with long established and deep rooted prejudices, the prospects are highly encourging. The two Unitarian newspapers at Dover, N. H. and Brooklyn, Conn. are doing much for the dissemination of correct principles. Decided movements in favor of liberal principles have been made during the year in various parts of the country. New societies have been formed at Fall River, Mass. Brattleboro', Vt. Buffalo, Troy, Fishkill and Ogdensburgh, N. Y., and other societies at the South and West, have been growing in numbers and, it is trusted, in grace and godliness.

The Report proceeds to speak of the efforts of the Association in March past to excite a greater interest in our community in regard to the prevalence of Liberal Christian principles. The favorable result of these efforts, the success which attended the labors of the Agent employed by the Association, and the promptness with which our Unitarian societies generally responded to the call for their cooperation and assistance, have been heretofore fully stated in our columns. We will only repeat that by the measures alluded to 58 new Auxiliaries have been formed, from 46 of whom official reports have been received.

Several Auxiliaries of the Association have held public meetings during the past year whose tendency has been to excite the members to new efforts for the promotion of pure and undefiled religion.

The novel and extraordinary measures of the Orthodox in regard to religion, during the year past, are believed to have operated, on the whole, in favor of Unitarian Christianity. The attention of very many intelligent laymen in Orthodox societies, throughout New England has been directed to the character of our principles; and the result has been, that they have become satisfied of their truth and excellence, and are beginning to demand a different class of religious teachers.

This able Report closes with a very eloquent passage congratulating the Association on the success of their efforts, and the encouraging prospects before them, and vindicating our principles as the true doctrines of primitive Christianity, as the pure, simple, sanctifying and consoling religion of Jesus Christ.

We regret that we have been obliged to give so imperfect an abstract of this Report, and that we must defer a reference to the Report of the Foreign Department to another paper.

YOUNG MEN'S TEMPERANCE SOCIETY.

We were authorised last week to promise the publication in this paper of the Constitution of this Society, with a list of officers. On account of the discussions pending in regard to some proposed amendments, we have not yet been able to obtain a copy, but shall publish it as soon as circumstances permit.

The Society has our earnest wishes for its success. It is engaged in a cause which should call forth the best energies of every benevolent heart; for it seeks not merely the physical but the moral good both of individuals and society. Let these young men pursue a course of temperate and reasonable but steady opposition to the all-destroying vice of intemperance, and their example and efforts cannot fail to prove a blessing to the community.

RELIGIOUS INTELLIGENCE.

Ordinations. Rev. John Dale, associate Pastor of the Methodist Protestant Church in Hanover street, was ordained on Thursday evening.

An Ordination took place on Friday, 27th ult. at St Peter's Church, Danvers, at which Messrs. Jacob Pierson, Samuel McBurney, Samuel B. Babcock, and Josiah M. Bartlett, were admitted to the order of Deacons, by the Rt. Rev. Bishop Griswold. Prayers by Rev. J. S. Stone, of Boston; Sermon by Rev. T. Edson, of Lowell, who, with Rev. Dr Morse, of Newburyport, presented the candidates.

Notice. We are requested to state that the repairs of the Second Church, (Rev. Mr Emerson's) having been completed, the house will be open for public worship tomorrow.

Rev. Joel Clapp, of Woodstock, Vt. has accepted the Rectorship of Christ's Church in Gardner, Me., to which he was elected by a unanimous vote.

Mohegan Church. The Norwich Messenger says,—"At the request of three Indians and eight white persons, Rev. Messrs. Hyde, Bliss, and Howe, met at Mohegan, on Monday, the 9th ult. for the purpose of forming a Christian church. Four of the individuals were admitted by profession, and the remainder by certificates from other churches."

Fast in New York. Yesterday was appointed by the N. Y. Board of Aldermen, to be observed as a day of fasting, on account of the cholera.

Fast in Pennsylvania. Governor Wolf has issued his proclamation, recommending to the citizens of Pennsylvania, the observance of Thursday the ninth of August, as a day of fasting, humiliation, and prayer.

Cherokee Fast. The 'National Intelligencer' publishes the following proclamation for a Fast, from the 'New Echota Gazette,' of July 14th. It is thus introduced by the editor of the Gazette.

Our Christian friends will perceive from what follows, that the principal Chief has appointed Thursday, the nineteenth of this month, as a day of Fasting and Prayer. What can be more proper? We have need to go to the Ruler of the universe in this day of deep affliction. We have been too long trusting to an arm of flesh, which has proved to be a broken reed. "Put not your trust in princes, nor in the son of man, in whom there is no help,"—but "happy is he that hath the God of Jacob for his help," that God "which keepeth truth forever; which executeth judgment for the oppressed."

PROCLAMATION.

Whereas the crisis in the affairs of this nation exhibits the day of tribulation and sorrow,—and the time appears to be fast hastening when the destiny of this people must be sealed; whether it has been directed by the wonted depravity of man, or by the unsearchable and mysterious will of an all-wise Being, it equally becomes us as a rational and Christian community, humbly to bow in humiliation and prayer before Him who can alone relieve the afflicted and protect the fatherless; and there to implore his gracious pleasure to avert the dreadful evil, that wisdom may be given to direct the Chiefs in the deliberations of their Council, and that the people may be united in sentiment and action for the good of the nation; therefore, I have thought proper to set apart Thursday, the 19th of this month, as a day of Fasting and Prayer, and to request the religious community of every denomination, and all well disposed citizens of the nation, to unite in observing said day with all due solemnity.

Given under my hand at Head of Coosa, Cherokee nation, this 3d day of July, 1832.

By the principal Chief, Jno. Ross.

Want of the Scriptures in Poland. We copy the following translation from the March number of the "Archives du Christianisme," (Paris.)

The Bible has been translated into Polish, for the use of Protestants, at four different periods. The first version of it is now very rare; the copies of the second have all been bought up by the Catholics, who have burnt them; of the third, only three copies are at present known to exist; the fourth has passed through seven editions; the six earliest of these consisted, in all, of 7000 copies, and out of this number 3000 were burnt by the Jesuits. The seventh edition, printed at the expense of the British and Foreign Bible Society, consisted of 8000 copies, a number far from being sufficient for the wants of the thousands of Poles who speak the Polish language.

The Catholics who speak Polish, and whose number is between ten and eleven millions, cannot make use of any other than their authorised version which has passed through three editions; but these three editions did not altogether consist of more than 3000 copies. It is difficult, therefore, to obtain a copy of them, almost at any price; and the traveller may visit a hundred thousand families in Galicia and Poland without meeting with a single one.

Methodists. At the Thrist (England) quarterly meeting of the Wesleyan Methodists, it was unanimously resolved to petition the next Conference, through the medium of the district meetings, to enforce the following rule of the Society, on both preachers and people, or otherwise to expunge it from their code:—"It is expected of all who continue members of the Methodist Society, that they should avoid drunkenness, *buying or selling spirituous liquors,* or *drinking them,* unless in cases of extreme necessity."

Wesleyan Missions. The last annual meeting of the Wesleyan Missionary Society of London, was held April 30th. We quote the following paragraph relating to the Society's operations, from the New York Observer.

It appeared from their Report, that the Wesleyans of Great Britain number 160 Foreign Missionary stations, occupied by 220 Missionaries, with from 40,000 to 50,000 communicants, nearly an equal number at their Missionary schools, and that they have raised the past year for these objects about £50,000 sterling, and their Missions are planted in every quarter of the globe.

St Simonians. The following statement in regard to this singular sect is from a French paper.

About a month ago, the St Simonians shut themselves up in a house belonging to them at Menilmontant, as in an impenetrable retreat, leading a new and singular mode of life. They have no servants, but perform all domestic offices themselves, scrubbing, washing, cleaning shoes, repairing the house, and improving the garden. Their abode is an old mansion which had been unoccupied for several years and had become quite dilapidated, and the garden which is very extensive was entirely covered with weeds, but they have restored and beautified both. They rise at five in the morning to the sound of the horn, and labor, study, and perform all the service of the house till five in the afternoon, when they seat themselves at table to the sound of music, and in full dress, in one general costume they have adopted. In the evening they amuse themselves with gymnastic exercises. The door of their retreat however is to be thrown open. During the month of June they will allot two days in a week to receive visits, when they will shew their hermitage to their friends.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION

FOR A DAY OF PUBLIC FASTING, HUMILIATION AND PRAYER.

The Almighty Creator and Sovereign Ruler of the Universe having permitted a dreadful Pestilence to waste the population of other portions of the Earth, and in his inscrutable Providence now visited with this fearful Judgment parts of our beloved country, bringing sickness and death to the *Habitations*, and apprehension and dismay to the *Hearts* of the People, it becomes the Citizens of this Commonwealth, with religious confidence in his unerring Wisdom, and in humble dependence upon his superintending mercy, to implore His gracious interposition for their deliverance and safety. Acknowledging, in penitence, their sins, and with a contrite sense of that unworthiness by which they have incurred the Divine Displeasure, may they prostrate themselves in filial submission before his impending correction, and with pious resignation, to his Most Holy Will, seek, by Supplication and Repentance, his Forgiveness and Favor.

Under a deep sentiment of obligation to recognize, in all events, the Controlling Agency of the GIVER and PRESERVER of Life, and especially, in periods of great public calamity, to call upon Him, who alone is able to save, I appoint THURSDAY, THE NINTH OF AUGUST NEXT, to be observed as a day of FASTING, HUMILIATION and PRAYER, throughout the Commonwealth. And I invite the People of every Denomination, to assemble on that occasion, in their respective places of Public Worship, and commending themselves to the mercy which they need, fervently pray to God, through faith in his Blessed Son, for His *Grace* to PARDON, and His *Compassion* to SPARE and BLESS THEM;—That in His INFINITE GOODNESS, He would arrest, every where, the progress of the DESTROYING ANGEL, and deliver the places, which are now visited with mortal disease, from the further scourge of the Pestilence;—that He would restore Health to the Sick;—give Consolation to the Afflicted;—and inspire the minds of all Men with a sense of dependence upon the Administrations of His Providence, and of responsibleness to His Most Righteous Government and Laws;—that their Hearts being more deeply touched with a near view, both of His JUDGMENTS and His MERCIES, they may hereafter serve Him with better purposes, and purer lives.

And I earnestly recommend to the People of the Commonwealth to abstain from all labor and recreation, on the day of the appointed Fast, which may be inconsistent with the appropriate solemn observance and religious improvement of such an occasion.

Given at the Council Chamber in Boston, this twentyseventh day of July, in the year of Our Lord one thousand eight hundred and thirty-two, and the fiftyseventh of the Independence of the United States.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Sec'y.

God save the Commonwealth of Massachusetts!

Boston, Secretary's Office, July 27, 1832

The Reverend Clergy of all Denominations, are respectfully requested to communicate the foregoing Appointment of a Fast to their respective Congregations.

By His Excellency's Command,

EDWARD D. BANGS, *Sec'y.*

DOMESTIC INTELLIGENCE.

CHOLERA.

Providence. Four cases of cholera were reported on Wednesday, all of which terminated fatally. The following is the official report of the Board of Health.

City of Providence,
Board of Health, August 1, 1832.

This Board are under the painful necessity, in the discharge of their duty, to announce, that four cases of cholera have appeared in this city within the last twenty-four hours.

This Board earnestly hope that the peace of the public mind will not be unnecessarily disturbed, by any rumors which may be put in circulation in relation to the cholera in this city, as the community may rest assured that they will faithfully and promptly announce to the public all cases as they may occur.

By order. RICHARD M. FIELD, *Clerk.*

The Providence Journal, of yesterday, states that the two patients who were living at the date of the report, died in the afternoon, and that no other case was known to have occurred in the city.

New York. The last Register contained the number of cases of the Cholera, and deaths, as reported by the Board of Health, from the 16th to the 24th July, inclusive. The Report of the Board of Health for the 24 hours ending Wednesday, the 25th ult. at 11 o'clock A. M. gives the following results,—

	New Cases.	Deaths.
Hospitals,	45	32
Yorkville,	3	3
Bellevue,	10	5
City,	21	
Total,	157	61
Report of Thursday.	New Cases.	Deaths.
Hospitals,	48	21
Bellevue,	14	7
City,	75	23
Yorkville and Harlem,	4	4
Total,	141	55
Report of Friday.	New Cases.	Deaths.
Hospitals,	46	18
Bellevue,	3	5
City,	73	23
Total,	122	46
Report of Saturday.	New Cases.	Deaths.
Hospitals,	49	26
Bellevue,	1	4
City,	93	37
Yorkville and Harlem,	2	1
Total,	145	68
Report of Sunday.	New Cases.	Deaths.
Hospitals,	58	65
Bellevue,	2	3
City,	61	19
Yorkville,	2	3
Total,	122	39
Report of Monday.	New Cases.	Deaths.
Hospitals,	35	19
Bellevue,	3	3
City,	62	14
Yorkville,	3	3
Total,	103	39
Report of Tuesday,	New Cases.	Deaths.
Hospitals,	52	20
Bellevue,	1	3
City,	59	23
Yorkville and Harlem,	9	2
Total,	121	48

The number of interments in New York during the week ending on Sunday last, were 840. The number of deaths from Cholera, as it appears from the reports of interments, were 615.

Brooklyn. On the 28th, 23 new cases, 9 deaths. On the 29th, 23 new cases, 7 deaths. On the 30th, 13 new cases, 4 deaths. On the 31st, 7 new cases, 4 deaths.

Albany. On the 27th ult. 40 new cases occurred and 27 deaths; 28th, new cases 28, deaths 18; 29th, new cases 35, deaths 17; 30th, new cases 26, deaths 10. The ravages of the cholera in Albany are said by the New York papers to be as great, in proportion to the population, as they were in New York when the disease was at its height.

Troy. On the 30th ult. 7 new cases and 6 deaths occurred at Troy, N. Y.

Philadelphia. Six cases were reported on the 28th at noon; five deaths and one patient convalescent. On the 29th, 6 new cases and 1 death. On the 30th, 15 new cases, 7 deaths.

Medical Staff of Albany. The following statement is from a late report of the Medical Staff of Albany to the Board of Health of that city.

We have as yet, had no cause to change our opinion respecting the nature of the prevailing disease—we consider it essentially epidemic. It continues to attack people in different parts of the city, and had not been traced from one person to another, as might have been done were its progress dependent on contagion. It is true, in some houses, several persons have been attacked and died; but this only shows that similar causes produce similar effects in individuals placed in like circumstances—all were equally exposed to the local and general causes which engender this disease. The disease *may*, under certain circumstances, be contagious, but no very striking instance of the kind has yet come to our knowledge in this city.

We cannot reprehend in too strong language, the cold hearted and inhuman conduct of many of our people, to the unfortunate victims of cholera They are too often abandoned to their fate, even their friends being afraid to do to them the ordinary offices of charity. Were they laboring under the plague of the Levant they would not be looked upon with more dread. All this is folly. The risk of taking the disease from the sick is little or nothing, much more is to be dreaded from foul air by which the disease is engendered. The first care of friends should be, not to run away, but to take the sick into more healthy and airy lodgings.

We would also protest against the indecent haste with which the scarcely cold remains of the dead are hurried to their last abode, without a neighbor to follow or a friend to mourn. Such conduct is discreditable to the character of a Christian people. We trust that we shall not again have to complain of similar indifference to the performance of the duties of charity and humanity.

We would again most earnestly entreat our citizens not to neglect to apply for medical aid the moment Diarrhea, or sick stomach and head ache take place. We have not yet known one instance in which the disease in its malignant form, was not preceded by one or more of thesesymptoms, for some hours, if not days; and we have not seen or heard of a single instance where these premonitory symptoms were properly attended to, an attack was not prevented.

Somerset and New York. A town meeting was recently held in Somerset, at which, we are informed, it was unanimously voted that no hindrances should be imposed on the landing of steamboats from New York, at that place, or of passengers who were in health; and that such as were detained on account of sickness, should be suitably provided for and attended at a hospital on shore. This arrangement is highly honorable to the town, and we hope it will result in the establishment of a regular line of boats to that place. There will be no want of stages for the conveyance of passengers whenever it is ascertained that such an arrangement will take effect.

New Haven and New York. The cessation of steamboat communication between these cities has not been caused by a refusal of the New Haven Board of Health to receive the boats, but, as the boat owners say, by the refusal of the crews any longer to perform the trips.

The Late Solar Eclipse. The following letter was addressed to the Hon. Nathan Hale, Editor of the Boston Daily Advertiser and Patriot.

BOSTON, July 30, 1832.

Dear Sir—I herewith send you my observations on the eclipse of the Sun of last Friday, the 27th.

They were the more valuable, as the only other observation the weather has permitted me to make, in the course of this year, was that of the occultation of Saturn last February; the transit of Mercury and several interesting occultations were entirely lost.

The telescope used on this occasion was the five feet Equatorial, recently imported by myself. For observing the beginning and end the most powerful of the erect eye pieces was applied—it magnifies about 100 times.

The time was carefully ascertained; the error of the chronometer having been determined by 16 altitudes of the Sun, (8 of the lower and 8 of the upper limbs) measured with a sextant from an artificial horizon of Mercury, and each reduced separately.

That part of the Moon's edge on the Sun, appeared remarkably smooth and even; not the least inequality could be discovered in it, with the greatest power of the instrument, (350 times) whilst in the annular eclipse of Feb. 1831, the edge was so broken by mountains that a smooth place of considerable extent could not be seen.

The surface of the Sun, as has almost uniformly been the case this year, was entirely free from spots, a circumstance also noticed in the preceding eclipse.

The beginning was perhaps observed with more precision than the end, as the latter appeared not quite so instantaneous; the extreme clearness of the atmosphere however, rendered both the observations very satisfactory, as much so as any I have ever made.

Observations on the Eclipse of the Sun of July 27th, 1832, made in Boston, in Lat. 42° 20′ 50″ North, Lon. 71° 3′ 52″ West from Greenwich.

	h.	m.	sec.	
Beginning of Eclipse	7	17	11.7	A. M. } Mean Solar
End of Eclipse	9	0	24,3	" } time.

Very truly yours, R. T. P.

Nathan Hale, Esq.

The observations made at Washington and at the Hall of the Philosophical Society in Philadelphia, have been received. It will afford me great pleasure to receive any others made elsewhere.

Oregon Settlements. The Boston Courier says;—A correspondent lately wrote to the Secretary of War to request his opinion touching the legality and practicability of the proposed settlement in Oregon. The following is the answer, which those interested will consider a final decision.

Department of War, June 30, 1832.

Sir,—Your letter of the 6th instant, reached me on the eve of my departure for New Haven, and since my return, the pressure of other engagements has prevented my attending to it.

The Executive can give no aid to individuals in their efforts to establish a colony upon the Oregon river.

Our laws make no provision for the occupation of the country, nor for any negociation with the Indians for that purpose. Congress alone can authorize the measure proposed.

I have the honor to be,
Very respectfully,
Your obd't serv't,
LEWIS CASS.

Daily Paper in Newburyport. The proprietors of the Newburyport Herald have commenced the daily publication of that paper, on a small sheet. It will be issued at $4 50 per annum.

Yale College. Seventy thousand dollars have been subscribed for the benefit of Yale College, to be paid on condition that the fund shall be increased to one hundred thousand dollars, by the first of December ext.

Washington College. The Episcopal Watchman, published at Hartford, Conn, says,—

We are authorised to mention that in consequence of the state of public feeling in regard to the prevailing epidemic, the annual Commencement of Washington College, together with the meeting of the Trustees of the 'Church Scholarship Society,' and of the Association of the Alumni, notified in the last numbers of the Watchman, has been postponed till the next College term. Although our city was never more healthy than at the present moment, and not a case of cholera exists among us, this measure was rendered expedient by the exaggerated rumors of disease which have gone abroad, and the unfounded alarm of parents for the safety of their sons in the institution. The examinations were commenced at the usual time; but for the reasons above mentioned, the Faculty have been induced to prosecute them more constantly than has been customary hertofore, to give those students who wished it, an opportunity to return to their homes. Due notice will be given of the time when the commencement and the meetings above mentioned, will be held.

Coal and Lumber. The Collector of the Delaware and Hudson Canal Company gives the following statement under date July 14th.

Received at Honesdale from Carbondale, during one week ending this day, 1020 Railroad wagons, containing 2500 tons of Coal. Also, received during the week, 92 wagons containing 138,000 feet Lumber.

Total amount of Coal received since 2d of April, 33,060 tons; total amount of Lumber received since 2d of April, 1,195,000 feet.

Arrived at Honesdale from Roundout, 76 Canal Boats, with general freight.

Cleared at Honesdale for Roundout, during the week. 75 boats, containing 2250 tons of Coal.

Total amount of Coal cleared at Honesdale for Roundout, since the 8th of May last, 19,388 tons.

Baltimore and Ohio Railroad. We are gratified to learn,—says a Baltimore paper,—that the Locomotive Steam Engine, constructed by Davis & Gartner, of York, Pennsylvania, commenced her operations on the Baltimore and Ohio Railroad, under the most favorable auspices, at nine o'clock. It started from the Pratt Street Depot, for Ellicott's Mills, with the entire Train destined for that place—consisting of *Fourteen Loaded Cars*, carrying together with the Engine Tender, a gross weight of *Fifty Tons*. A gentlemen present says it was out of sight of the Depot in about six minutes, and the rapid gliding of the immense train was one of the most imposing and beautiful spectacles he ever witnessed.

Health of Baltimore. A Baltimore paper says,—The present summer has been generally cool, sometimes cold, and very changeable. The health of the city, however, has never been better, as reference to the bills of mortality for the respective years will show.

The Indian War. The New York Courier and Inquirer, publishes a letter from Galena, of July 14, which states that an express had arrived there on the preceding night from Gen. Atkinson, who was at that time within twentyfive miles of Lake Michigan and that the Indians had dispersed. One of the brigades of mounted volunteers had fallen back to Fort Hamilton for provisions. The army were suffering for want of provisions, but would be relieved in a few days. There were in the field about 3000 mounted volunteers. The letter complains of a want of discipline in these troops, in consequence of the inexperience of the officers. The letter remarks that "Gen. Atkinson has with him sufficient numbers, but they are not under his command, and composed of horse, foot, and a large baggage train, are entirely unfit to pursue Indians through a country like this." It was supposed that the Indians were marching off for the Chippeway country, and that in consequence the war would be protracted untill the fall or winter.

Oneida Indians. The remnant of the Oneida tribe of Indians is estimated as in number about 600, who are said to be fast improving in condition and character, under the influence of the Methodist brethren.

Michigan Territory. The Legislative Council of Michigan have passed an act requiring meetings to be held of the white male inhabitants who are twentyone years of age, in the organized townships of the Territory, on the first Tuesday in October next, and that a vote shall be taken on the question whether it is expedient for the people of the Territory to form a State government, and that returns of such votes shall be meade to the Secretary, and laid before the Legislative Council at its next session.

FOREIGN INTELLIGENCE.

Revolution in Texas. The New Orleans Advertiser of July 13th, says—"We published a few days ago, on the authority of a gentleman recently from Anahuac, that a revolution had broken out in Austin's Colony, in the province of Texas. This news is now confirmed by the arrival of schr. Elizabeth, from Brassoria. The E. is bound to New York, and arrived off the Balize to land her passengers, from whom we learn the following intelligence.

The misrule and tyranny of Bradburn at Anahuac, in maltreating and imprisoning the colonists, has been the cause of the shedding of blood, and of a just resistance to oppression.

The citizens rose en masse to retrieve the wrongs committed by the soldiers of the government, under the authority of their officers, and to restore their countrymen to liberty. On the night of the 27th of June, Capt. John Austin, with about one hundered of the colonists, under his command, made an attack on Fort Valesco, at the mouth of the Rio Brassos, which was garrisoned by 125 Mexican troops, and after a desperate engagement, which lasted until eight o'clock the following morning, the fort surrendered to the victorious arms of Capt. Austin.

Another division of the colonial troops proceeded to Anahuac, attacked the fortress, and overpowered and took prisoners, the commander, Bradburn, and those under his charge. He has since been delivered over to the civil authorities for trial, who will no doubt award him that justice which repeated acts of violence and lawless tyranny, committed during his commandantcy, merit.

Thus at one blow have the enemies of Santa Anna been prostrated in the province of Texas. Tranquility is again restored, and the trade to this flourishing colony will not be retarded or trammelled by the change. Our informant says that Santa Anna, once successful, emigrants will have nothing to fear, but every thing to hope."

LATE FROM EUROPE.

The packet-ship Dover arrived at this port, on Monday last from Liverpool. The London Courier, which was brought by this vessel, contains advices from Paris giving intelligence of the arrest of M. de Chateaubriand, the Baron Hyde de Neuville, and the Duke de Fitzjames. It is said that the French Ministry have resolved on a dissolution of the Chamber of Deputies. The Duchess de Berri had escaped from La Vendee.

The talk is revived of a company for establishing a steam communication, in 12 days between Liverpool and Boston by way of Terceira and Halifax.

The Duke of Wellington was assailed by a mob as he was riding along the streets of London, on the anniversary of the battle of Waterloo, and insulted by hisses and groans, and pelted with mud.

Sir Walter Scott. Every admirer of this distinguished writer will sympathize in the regret expressed in the following paragraph from a late English paper.

We state with deep regret that little or no hope is entertained of the recovery of Sir Walter Scott. Urged by the restlessness often attending on disease, Sir Walter insisted on performing the latter part of his journey homewards with a continued rapidity capable of disordering the constitution of the strongest body. For six successive days he travelled upwards of 17 hours each day, and the consequence was a fresh paralytic attack. In this state the worthy Baronet arrived at the St James's Hotel, Jermyn Street, where he was immediately attended by Sir Henry Halford and Dr Holland, and by their advice was freely bled, which operation restored him in some degree to perception. Until he had been subjected to this treatment he had no recollection of persons; and, indeed, we understand that even now, of all his friends, Dr Holland is the only one whom he has recognised. His daughter, Mrs Lockhart, is in assiduous attendance on her father; but he is unconscious that the hand which ministers with such tender solicitude to his minutest wants is that of the child of his affection. That placidity, which formed one of his most distinguishing characteristics, has yielded to the long vexation of disease. The wand of the great magician is broken, and the light of that mighty mind has paled at last beneath the accidents of our common mortality.

Portugal. News of some importance may soon be expected from Portugal. The following paragraph is founded on intelligence received by the ship Dover which left Liverpool June 21st.

The latest accounts from Lisbon, says the Palladium, left the partisans of Miguel expecting daily the arrival of Don Pedro. It was supposed that Pedro would land at Cascaes, 15 miles below Lisbon, on the Tagus, and advance his army along the shore, while his Squadron is moving up the river. Miguel was at a small palace half way between Lisbon and Cascaes, at which post there were 14,000 troops, and twice as many more were to be added to them should Pedro land, but the question is whether they would remain faithful, or desert to Pedro. It was stated that Miguel had been hurt by a bull at a fight. A late writer in the London Morning Chronicle states, that two American ships of war had arrived off Lisbon and demanded of Miguel a million dollars for remuneration, for injuries done to American commerce and shipping. The prisons of Lisbon and all the large towns, were filled with persons suspected of being favorable to Pedro. Among them were many distinguished persons and several ladies.

Algiers. The French papers contain an extract from the Moniteur Algerein of the 26th of May, giving the particulars of an action between the troops under Lieutenant-General Baron Boyer, commanding the division of Oran, and several thousand Arabs, who attacked that town and its forts on successive days from the 3d to the 8th of May. The Arabs displayed great boldness, but were continually repulsed with great loss, and ultimately, on the 8th, made good their retreat in a thick fog. The loss of the French was very trifling.

MARRIAGES.

In this city, Mr Joseph Jenkins, Jr, to Miss Mary P. Willis; Mr Christian K. Holst to Miss Margaret Hindman.

In Cambridgeport, by Rev. Mr Gannett, Mr William H Odiorne, Cashier of the American Bank, to Miss Isabella Redman.

In Charlestown, by Rev. Mr Walker, Mr Alexander Whilldin, merchant, to Miss Margaretta E. Crowley, both of Philadelphia.

In Plymouth, Mr James M. Bradford to Miss Betsey M. Holmes; Mr Charles Cushing to Miss Lucia W. Tribble; by Rev. Mr Freeman, Mr Samuel Shaw, merchant, to Miss Mary Dyke, both of P.

In Nantucket, Mr John G. Clasby, of Portsmouth, to Miss Mary W. daughter of Capt. Stephen West.

In Walpole, on the 29th ult. by Rev. Mr Storer, Mr John Grinnell, of Stoughton, to Miss Susan Fales, of W.

In Southbridge, Mr Benjamin Converse, of Brimfield, to Miss Beeri Hammond.

In Hallowwell, Mr Charles Vaughan, Jr, to Miss Mary Susan Abbot, of Dorchester, Mass.

In New York, Mr John Augustus Boutelle, formerly of this city, to Miss Rebecca, daughter of Mr Jeremiah Coffin.

In Oxford, N. Y. Mr James Haughton, (of the firm of Haughton & Foster, of this city,) to Miss Eliza Richards.

In Philadelphia, Mr Jonathan Kendrick, of Merrimac Co. N. H. to Miss Ellen Van Court.

In New Orleans, Capt. James Purdy, of Belfast, Me. to Miss Mary Elizabeth Armstrong.

At St Thomas, Isaac C. Young, Esq. of the firm of William P. Furniss & Co. to Miss Elizabeth Mary Brown, only daughter of Arthur Rogers, Esq. of Concord, N. H.

DEATHS.

In this city, on the 25th ult. Mrs Hannah wife of Thomas Cordis, Esq. aged 42; Mrs Sarah Wilby, 50; Mrs Elizabeth Miranda, 51.

Drowned in Boston harbor, by the upsetting of a boat, during the violent squall on Tuesday afternoon, Mr Thomas Farmer, a worthy and industrious cit zen.

Drowned, in Jamaica Pond, on Saturday last, Francis Clark Bryant, aged 18, son of Perez B.

In Cambridge, 27th ult. Miss Catharine Gleason, aged 76.

In Dedham, Mrs Charlotte, aged 23, wife of Horace Mann, Esq. and youngest daughter of Rev. Dr Messer, of Providence.

In Medfield, 25th ult, Mrs Ruth, wife of Mr Phineas Allen, aged 23.

In Walpole, Frances Elizabeth Storer, aged 5 yr's, daughter of Harvy Clapp, Esq.

In Northboro', Mr Winslow Gasset, aged 67.

In Easton, on the 26th ult. Mr Calvin Williams, aged 29.

In Gloucester, of apoplexy, Capt. Joseph Jones, aged 60.

In New Brunswick, Rt. Rev. John Croes, D. D. Bishop of the Protestant Episcopal Church, in N. J.

In Hartford, Conn. Mr William Marsh, aged 38.

In New York, of cholera, Dr Arnold, a physician of finished education; Dr Nelson, a regularly bred physician, and educated at Glasgow; Mr Samuel P. Avery, late proprietor of the East River Mansion House; Mr Samuel P. Andrews, 30, one of the Assessors of the Seventh Ward; Mr William F. Waring, 24; Mr J. Holbrook, printer; David Hardenbrook, Clerk in the House of J. J. Astor; Lieut. Marshall Love, of the U. S. Marine Corps.

In New York, 27th ult. Mrs Alice, wife of Francis Babcock, Esq. late of this city, and daughter of the late Dr Edward Wyer.

In Harlem, of cholera, Rev. G. L. Hinton, Rector of the Episcopal Church of St Andrew, at that place, aged 30; his wife Sarah C. 23; and his son George, 2 1-2 years.

In New Orleans, Lieut. N. N. Clark, of 4th reg. U. S. Infantry.

At Galena, Illinois, in an engagement with the Indians, Mr Abrahom D. Searls, son of Mr James S. of Nashua, N. H.

At Chicago, Lieut. Brown, son of the late Gen. Brown. [Lt. B. was stationed at Fort Independence last summer.

In Cuthbert, L. C. Maria Louise Plante, aged 117.

In Edinburgh, Andrew Duncan, M. D., F. R. S., &c. Professor of Materia Medica in the University of Edinburgh.

At Paris, M. Manuel Garcia, the celebrated singer, and father of Madam Malibran.

At Gibraltar, Mr Thomas Maynard, aged 25, son of the late Mr John M. formerly of this city.

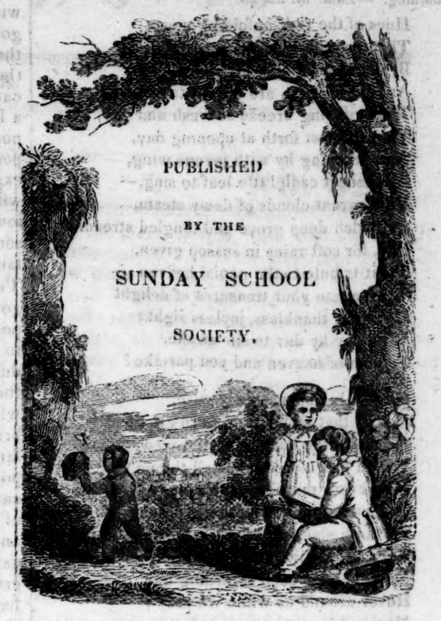
TRACT No. 62, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 61, of the first series of the American Unitarian Association, for August, entitled "The Gospel Exhibited in a Unitarian Minister's Preaching. By GEORGE R. NOYES." pp. 36. Price 5 cents.

Aug. 4. GRAY & BOWEN.

SUNDAY SCHOOL DEPOSITORY

VALUABLE BOOKS



AT MODERATE PRICES.

B. H. GREENE, No. 124 Washington Street, has just published a variety of Books for *Juvenile Libraries* and general reading, which will now be sold at the following prices:—

	PRICES.
Beard's Collection of Sermons,	$1,50
Scougal's Life of God, &c. (separate)	,17
Whitman's Village Sermons,	,62
Farr's Counsels and Consolations,	,20
Times of the Saviour, cheap edition,	,25
Christian Teacher's Manual, 2 vols. bound,	1,25
Abbot's Sermons,	,50
Extracts from ditto.	,25
An Only Son,	,50
Five Years of Youth,	,50

—ALSO—

A large Collection of well selected Books for *Unitarian Sunday School Libraries.*

THIS DAY PUBLISHED

"Directions to Persons just Commencing a Religious Life."

IN PRESS,—several Original Works. July 28.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XIV. of the NEW ENGLAND MAGAZINE, for August, 1832.

CONTENTS.

ORIGINAL PAPERS. Literary Portraits, No. 4, Charles Sprague; The Benjamin Franklin; The Nervous Man; A Natick Tale; Reminiscences of a Retired Militia Officer, No. 4; Walking; The Comet and the Cholera; New York; The Phantom Ship; Life beyond the Frontier; Some Passages in the Hebdomadary of an Editor; Choice of a Profession; Domestic Manners of the Americans; The Cholera; Leaves torn out of a Scrap Book, No. 2.

MONTHLY RECORD. *Politics and Statistics.*—United States.

Literary Notices. History of the Polish Revolution, by Joseph Hordynski. The Practical Tourist, or Sketches of Arts, Society, and Scenery, in Great Britain, France, and Holland, by Zachariah Allen. Progressive Exercises in English Composition, by R. G. Parker. Legends of the West, by James Hall. Encyclopedia Americana, Vol. X.

Universities and Colleges.

Miscellanies. Education of the Blind; An Eel in the Stomach; Saratoga and Schenectady Railroad; Wheeling; The Dog; Indian Prophecy; Newly discovered Cave in Pennsylvania; New Ornamental Tree.

Our File.

Literary Intelligence. Aug. 1.

THE CHRISTIAN'S MANUAL

FOR SUNDAY SCHOOL TEACHERS.

L. C. BOWLES, 362 Washington street, has for sale a few copies of the "Christian Teachers's Manual," old and new series, comprising six volumes, embellished with a number of lithographic drawings, which will be sold at the very reduced price of $2, 50 per sett; mostly bound in cloth, and lettered, being *one third* of the subscription price. This work is very valuable for Sunday school Teachers, or Juvenile Libraries, and an opportunity is now offered of obtaining it at a very low price.

Also for sale as above, a few sets of the 'Unitarian Advocate,' and 'Liberal Preacher,' at reduced prices. Aug. 4.

BLANCHARD ON REGENERATION.

For Sale at the Christian Register Office, corner of Washington and School Streets, at a reduced price, a Treatise on "The Christian Doctrine of Regeneration, by J. H. T. Blanchard."

WHITE FLANNELS.

Just received, 5 bales White Flannels, consisting of
1 bale of patent Welsh do. of a superior quality, warranted not to shrink.
1 do. Wild's improved patent do. do.
1 do. do. English. 1 do. common quality.
1 do. American, cotton and wool.

Which will be sold at a small advance, by ELIAB STONE BREWER, No. 414 Washington street, (South End.) Aug. 4.

MR CAPEN'S DISCOURSE.

Just published by L. C. BOWLES, No. 362 Washington Street,—A Discourse on the Character of Mr John Hawes; preached before the Hawes Place Society at South Boston, Feb. 1, 1829, the Sunday after his Funeral. By LEMUEL CAPEN, Minister of that Society. July 26.

ANNUAL REPORT A. U. A.

Just published at the Depository, 141 Washington Street, the REPORTS of the American Unitarian Association, presented at the Seventh Anniversary, May 9, 1832. With the *Addresses* delivered at the Annual Meeting, and an Appendix. pp 96. Price 6 cents. This is the Tract for July. Its publication has been delayed by its unusual length, and by unforeseen difficulty in obtaining a report of the speeches

July 28. GRAY & BOWEN.

NOTICE.

MARSH, CAPEN & LYON respectfully give notice that they have removed to No. 133 Washington street, (the well known stand of Messrs. RICHARDSON, LORD & HOLBROOK,) where they will keep constantly for sale, a large assortment of School, Classical, Theological, Medical, Law and Miscellaneous books, together with a complete assortment of the best London and American Stationary, Blank Books, &c. wholesale and retail.

☞ New publications received as soon as published.

N. B. The Books heretofore published by RICHARDSON, LORD & HOLBROOK, supplied in quantities, or at retail, at their usual prices.

Country Merchants, Instructers, and School Committees, are respectfully invited to call. July 21.

SELECTED POETRY.

MORNING.

BY J. KEBLE.

"His compassions fail not; they are new every morning."—*Lam.* iii. 22, 23.

Hues of the rich unfolding morn,
That, ere the glorious sun be born,
By some soft touch invisible,
Around his path are taught to swell;—
Thou rustling breeze so fresh and gay,
That dancest forth at opening day,
And brushing by with joyous wing,
'Wakenest each little leaf to sing,—
Ye fragrant clouds of dewy steam,
By which deep grove and tangled stream
Pay, for soft rains in season given,
Their tribute to the genial heaven;—
Why waste your treasures of delight
Upon our thankless, joyless sight;
Who day by day to sin awake,
Seldom of heaven and you partake?

Oh timely happy, timely wise,
Hearts that with rising morn arise!
Eyes that the beam celestial view,
Which evermore makes all things new.
New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restored to life, and power, and thought.
New mercies each returning day
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.
Old friends, old scenes will lovelier be,
As more of heaven in each we see;
Some softening gleam of love and prayer
Shall dawn on every cross and care.

As for some clear, familiar strain
Untir'd we ask and ask again,
Ever in its melodious store
Finding a spell unheard before;—
The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us daily, nearer God.
Seek we no more; content with these;
Let present rapture, comfort, ease,
As heaven shall bid them, come and go,—
The secret this of rest below.
Only, O Lord, in thy dear love,
Fit us for perfect rest above,
And help us this and every day
To live more nearly as we pray!

[From the Liverpool Albion.]

A PRAYER.

Heaven bless thee in the morn!
While the sun its rays is sending
O'er the dew-drop, on the thorn,
With golden light and life descending;
Ere the glorious day is born—
Heaven bless thee in the morn!

Heaven bless thee in the day!
On the deep and dreary ocean,
'Mid the dangers far away,
In anxious fears and fond emotion,
In thine absence hear me pray—
Heaven bless thee in the day!

Heaven bless thee in the night!
While the weary world are sleeping,
Fancy brings, in visions bright,
Thee the lonely night-watch keeping,
When darkness shrouds the moon's pale light,
Heaven bless thee in the night!

Heaven bless thee in thine home!
Where thine own awaits to cheer thee;
There to rest, no more to roam,
With all that can to life endear thee;
No more to brave the ocean's foam—
Heaven bless thee in thine home!

MISCELLANEOUS.

VISITOR OF THE POOR.

The extract given in the last Register from "The Visitor of the Poor," will have prepared the reader to be benefitted by the following, from Dr Tuckerman's introduction to the same book.

But there are hundreds of poor families, even in our small city, where few or none of the difficulties to which I have adverted are to be encountered. There are intemperate men, and intemperate women, who will oppose no direct resistance to your efforts to reclaim and save them. And, if you cannot reclaim them, unspeakably great are the blessings you may extend to their children. There are, too, poor families in which there is no intemperance. They may lack judgment, or physical strength, or both; and may not only, in consequence, be exposed to occasional and great want of the necessaries of life, but greatly unfitted for the discharge of parental duties. There are cases, also, of very virtuous wives and mothers, who have intemperate husbands, from whom they receive no aid in the moral charge of their families; and who need this, and would receive it, more gratefully than any other aid. There are aged men, and aged women, of great piety and worth, whose only earthly resource is in the charity of others; and there are those, who, though not old, are equally infirm, and unable to provide for their own support. I know not, indeed, the intercourse which man may have with man, in which better lessons of wisdom are to be learned, than in free and affectionate communication with some of these families. Would you be taught "the art of Divine Contentment?" Or, would you be made more sensible of your blessings, and more grateful for them? Or, would you have a doubt resolved, whether religion and virtue are realities? Or would you be instructed how to use prosperity; or how to meet, to bear, and to improve under affliction? Go, and do the good which you may in one or more of these families. Be their friend, their adviser, their comforter; and relieve them, if so it must be, at the expense to yourself of some personal gratification. Nor can I fail to particularize the large class of widows, who often need assistance in the government of their children; in keeping them at school, and in providing places for them when they are at an age when they cannot go to school. I might, indeed, make a long specification of services, of great importance for those for whom they are to be performed, and which will require but little expense but of sympathy and time. Nor will a mind at once sympathizing and judicious be long ignorant of the most important services which are to be rendered to a poor family, nor of the means of doing them good. The first object, however, let it not be forgotten, is, to obtain their confidence, and, if possible, their affection. If you are qualified to be to them a teacher of the principles and duties of religion, happy will it be both for them, and for yourself. But, if you are not, will it be a small good, if you can gradually bring cleanliness into a disordered and filthy family; if you can teach parents of the importance of a good parental example; if you can check the waywardness and disobedience of children, and encourage them to love one another, and to obey their parents; if you can keep children at school, who would otherwise have been idlers at home, and perhaps vagrants; if, by apprenticing a boy, you shall have rescued him from a prison; or, by placing a girl in a well ordered family, you shall have saved her from probable ruin? Again, then, I beseech you, before you shall decide that you are not qualified, for any of these offices, fairly and faithfully to make trial of one, or more of them. If you shall be successful, you will need, and you will ask, no other encouragement. The reward, to him who gains it, is immense. It is better than silver or gold. It will make you wish to be immortal, if for no other reason, that you may be a minister of the goodness and mercy of God, as long as there shall be any among all his creatures, to whom the ministry of his mercy may be extended.

There are those, indeed, who shrink from the thought of the condition of the children of want and suffering. The office of a visitor of the poor would seem to them to be the office of a self-torturer. They have hardly an association with poverty, but of squalidness, and ignorance, and debasement, and vice. And all these, it is admitted, are to be found in the abodes of many of the poor. But should even these fellow-beings be left in unpitied, and unmitigated misery? Who has made thee, thou who turnest with revolting and disgust from this spectacle,—who has made thee to differ from these thy fellow mortals, and fellow immortals? And, what hast thou, which thou hast not received? And why did God bestow on thee thine abundance, but that, while he would win thee to the holy exercises of gratitude and love by the multitude of his blessings, he would also honor thee as an instrument of his compassion and goodness to the sufferers, whom he has enabled thee to relieve and bless by his bounty? Away, then, with this morbid sensibility; this false delicacy; and despair not to find a remedy of the evil, even in that which appears to thee would be its greatest aggravation,—a friendly connexion, and a familiar intercourse, with some poor and distressed family. Let this family be selected for you by another, if you know not how to select it for yourself. Go to it, that you may learn how you may be useful to it. Go, and carry with you a garment for a half-clad child, which its parent could not have provided for it; and gain for yourself an interest in the heart of this child, and avail yourself of this interest to strengthen in its heart the principles of piety and virtue. Go, and do what you wisely may to relieve the most pressing wants of this parent, when she knows not where to look for relief. Go to her when she shall be upon the bed of disease, and alleviate the distresses of sickness by your sympathy, your counsels, and consolations; and by supplying her with a few of the comforts with which you would yourself be surrounded, if you were on the bed of sickness. Go, and open your heart to a sensibility, at once of the weakness, and wants, and difficulties, and struggles of this family; of God's goodness to yourself; and of the unutterable happiness of relieving distress, and of calling forth in the heart a sentiment of true gratitude to God; and you will find that poverty, which, it may be, seemed to you like Shakspeare's toad, "ugly and venomous," may yet "wear a precious jewel in its head" You will find that you may learn from the poor quite as much as you can teach them; and may receive, through them, as many and as important benefits, as you can confer upon them.

FIDELITY IN LITTLE THINGS.

We quote the following just remarks from the Salem Observer. Whether original there or selected we cannot say.

Great virtues are rare; the occasions for them are very rare; and when they do occur we are prepared for them, we are excited by the grandeur of the sacrifice, we are supported either by the splendor of the deed in the eyes of the world, or by the self complacency that we experience from the performance of an uncommon action. Little things are unforeseen; they return every moment; they come in contact with our pride, our indolence, our haughtiness, our readiness to take offence; they contradict our inclinations perpetually. We would much rather make certain great sacrifices to God, however violent and painful they might be, upon condition that we should be rewarded by liberty to follow our own desires and habits in the details of life. It is however only by fidelity in little things, that a true and constant love to God can be distinguished from a passing fervor of spirit.

All great things are only a great number of small things that have been carefully collected together. He who loses nothing will soon grow rich. Besides, let us remember, that God looks in our actions only for the motive. The world judges of us by appearance; God counts for nothing what is most dazzling to men. What he desires is a pure intention, true docility, and a sincere self-renunciation. All this is exercised more frequently, and in a way that tries us more severely, on common than on great occasions. Sometimes we cling more tenaciously to a trifle, than to a great interest. It would give us more pain to relinquish an amusement than to bestow a great sum in charity. We are more easily led away by little things, because we believe them more innocent, and imagine that we are less attached to them; nevertheless when God deprives us of them, we soon discover, from the pain of privation, how excessive and inexcusable was our attachment to them. The sincerity of our piety is also impeached by the neglect of minor duties. What probability is there, that we should not hesitate to make great sacrifices, when we shrink from slight ones?

But what is more dangerous to the mind, is the habit it acquires of unfaithfulness. True love to God thinks nothing small. All that can please or displease him is great. It does not produce constraint and weak scruples, but it places no limits to its fidelity; it acts with simplicity, and as it is not embarrassed with things that God has not commanded, it never hesitates a moment about what he does command, whether it be great or small.

Those persons who are naturally less exact, ought to make an inviolable law with themselves about trifles. They are tempted to despise them; they have a habit of thinking them of no consequence; they are not aware of the insensible growth of the passions; they forget even their own most fatal experience. They trust to a delusive courage, though it has before failed them, for the support of their fidelity. "It is a trifle," they say, "it is nothing." True; but it is nothing that will be every thing to you, a trifle that you prefer to the will of God, a trifle that will be your ruin. There is no real elevation of mind in a contempt of little things; it is, on the contrary, from too narrow views, that we consider those things of little importance, which have in fact such extensive consequences. The more apt we are to neglect small things, the more we ought to fear the effects of this negligence, bewatchful over ourselves, and place around us, if possible, some insurmountable barrier to this remissness. Do not let us be troubled at this constant attention to trifles. At first it will require courage to maintain it, but it is a penance that we have need of and that will at least bring us peace and serenity. God will gradually render this state pleasant and easy to us.

USE OF THE STUDY OF NATURAL PHILOSOPHY.

The following is from Sir John F. W. Herschell's Preliminary Discourse on the study of Natural Philosophy.

That a man by merely measuring the moon's apparent distance from a star with a little portable instrument held in his hand and applied to the eye, even with so unstable a footing as on the deck of a ship, shall say, positively, within five miles where he is, on a boundless ocean, cannot but appear to persons ignorant of physical astronomy an approach to the miraculous. Yet the alternative of life and death, wealth and ruin, are daily and hourly staked with perfect confidence on these marvellous computations. We have before us an anecdote communicated to us by a naval officer, which shows how impressive such results may become in practice. He sailed from San Blas on the west coast of Mexico, and after a voyage of eight thousand miles, occupying ninety days, arrived off Rio de Janeiro; having, in that interval, passed through the Pacific Ocean, rounded Cape Horn, and across the South Atlantic Ocean, without making land, or even seeing a single sail with the exception of an American whaler off Cape Horn. Having arrived within a few weeks sail of Rio, he set seriously about determining by lunar observations the precise line of the ship's course, and its situation in it, at a determinate moment—and having ascertained this within from five to ten miles, ran the rest of the way by those more ready and compendious methods known to navigators, which can be safely employed for short trips between one known point and another, but cannot be trusted in long voyages, where the moon is the only sure guide. The rest of his tale, we shall state in his own words. "We steered towards Rio de Janeiro, for some days, after taking the lunars above described, and having arrived within fifteen or twenty miles of the coast, I hove to at four in the morning, till day-break, and bore up, for although it was hazy, we could see before us a couple of miles or so. About eight o'clock it became so foggy that I did not like to stand in farther and was just bringing the ship to wind again before sending the men to breakfast, when it suddenly cleared off, and I had the satisfaction of seeing the Sugar Loaf Rock, which stands on one side of the mouth of the harbor, nearly right ahead, so that we had not to alter our course above a point in order to hit the entrance of Rio." This was the first land he had seen for three months, after crossing so many seas, and being set backwards and forwards by innumerable currents and foul winds. The effect on all on board might well be conceived to have been electric, and it is needless to remark, how essentially the authority of a commanding officer over his crew may be strengthened by the occurrence of such incidents, indicative of a degree of knowledge and subsequent power beyond their reach.

GOLDEN EAGLE.

We take the following account of the Golden Eagle from "Zoology of North America."

This powerful bird breeds in the recesses of the sub-alpine country, which skirts the Rocky Mountains, and is seldom seen farther to the eastward. It is held by the aborigines of America, as it is by almost every other people, to be an emblem of might and courage; and the young Indian warrior glories in his eagle plume as the most honorable with which he can adorn himself. Its feathers are attached to the calumets or smoking pipes used by the Indians in celebration of their solemn festivals, which has obtained for it the name of the calumet eagle. Indeed so highly are these ornaments prized, that a warrior will often exchange a valuable horse for the tail feathers of a single eagle. The strength of vision of this bird must almost exceed conception, for it can discover its prey and pounce upon it from a height at which itself, with expanded wings, is scarcely visible to the human eye. When looking for its prey it sails in large circles, with its tail spread out, but with little motion of its wings, and it often soars aloft in a spiral manner, its gyrations becoming less and less perceptible, until it dwindles to a mere speck, and is at length entirely lost to view. A story is current on the plains of Satscatchewan, of a half breed Indian, who was vaunting his prowess before a band of his countrymen, and wished to impress them with a belief in his supernatural powers. In the midst of his harangue, an eagle was observed suspended, as it were, in the air, directly over his head, upon which, pointing aloft with his dagger, which glistened in the sun, he called upon the royal bird to come down. To his own amazement, no less than to the consternation of the surrounding Indians, the eagle seemed to obey the charm, for instantly shooting down with the velocity of an arrow, it impaled itself on the point of his weapon!

SADNESS.

There is a mysterious feeling that frequently passes like a cloud over the spirits. It comes upon the soul in the busy bustle of life, in the social circle, in the calm and silent retreats of solitude. Its powers are alike supreme over the weak and the iron-hearted. At one time it is caused by the flitting of a single thought across the mind. A sound will come booming over the ocean of memory, gloomy and solemn as the death knell, over-shadowing all the bright hopes and sunny feelings of the heart. Who can describe it, and yet who has not felt its bewildering influence? Still it is a delicious sort of sorrow; and like a cloud dimming the sunshine on the river, although causing a momentary shade of gloom, it enhances the beauty of returning brightness.

NEW BOOKS.

Just published and for sale by L. C. BOWLES, No. 362 Washington Street,

The Young Christian; or a Familiar Illustration of the Principles of Christian Duty. By JACOB ABBOT, Principal of the Mount Vernon School, Boston.

Flora's Interpreter; or the American Book of Flowers and Sentiment. By Mrs SARAH J. HALE.

Report on Spasmodic Cholera; Prepared by direction of the Massachusetts Medical Society.

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The Young Man's Own Book; a Manual of Politeness, Intellectual Improvement and Moral Deportment; calculated to form the Character on a solid basis and to insure respectability and success in life.

Mr Quincy's and Mr Prescott's Orations, delivered 4th July, 1832, before the City Council and Inhabitants of Boston. Also, a new edition of Sprague's Oration, delivered 4th July, 1825. July 28.

NEW JUVENILES.

This day published by L. C. BOWLES, 362 Washington Street, "*The Hill and the Valley.*" By H. MARTINEAU; Author of "Times of the Saviour," "Five Years of Youth," &c.

Also, "William Weston; or the Reward of Perseverance." "The Juvenile Rollin; or Conversations on Ancient History. By a Mother." July 28.

CHRISTIAN PIONEER.

Just received "The *Christian Pioneer*" for June.

CONTENTS.

The Importance of adhering to acknowledged Principles in the Interpretation of the Scriptures—No. 2. Evening Hymn of the Tyrolese Peasants. On the Moral Constitution and History of Man. Review—The Life of Sir Isaac Newton, by David Brewster, LL. D., F. R. S. Intelligence—Second Anniversary of the Irish Unitarian Society. Remonstrant Presbytery of Bangor Ulster Unitarian Society for the Promotion of Christian Knowledge. Unitarian Lectures at Greyabbey and Belfast, Triumph over Intolerance at Glasgow, &c.

*** This periodical is intended to uphold the great doctrines of the Reformation; the sufficiency of Scripture; the right of individual judgment, and of fearless free inquiry. It is published monthly in Glasgow, Scotland. Edited by Rev. GEORGE HARRIS. Subscriptions, at $2,00 per annum, received by

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SLATER'S ORIGINAL DRAUGHT.

Will be published the ensuing Fall "An Original Draught of the Primitive Church, in Answer to a Discourse, entitled 'An Enquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first 300 years after Christ—by Lord Chancellor King.' By a Presbyter (Slater) of the Church of England. First American, from the London Edition, with a Biographical Memoir of the Author, and a Notice of the circumstances under which the work was written—by a Presbyter of the Protestant Episcopal Church in Massachusetts."

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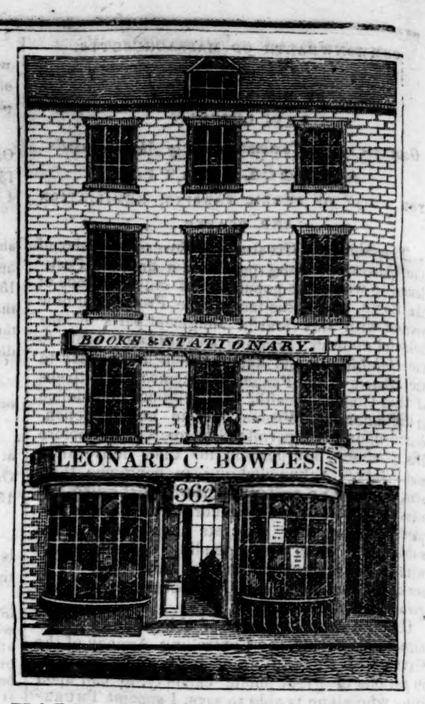

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